THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Let no man break the laws of the land, for he that keepeth the law of God hath no need to break the laws of the land" (D. & C. 58 : 21).

No. 45, Vol. LXXXIV. Thursday, November 9, 1922. Price One Penny.

PROCEEDINGS OF THE NINETY-THIRD SEMI-ANNUAL GENERAL CONFERENCE.

THE ninety-third semi-annual general conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock Friday morning, October 6th last. President Heber J. Grant presided and made the key-note address.

The auditorium and gallery were well filled before the opening of the services, and the usual order of seating was observed, President Grant and his counselors, President Charles W. Penrose, and President Anthony W. Ivins, with senior members of the Council of the Twelve occupying the top row. Other members of the Twelve were on the second row. The presiding patriarch occupied his place near the upper pulpit, and on the third tier were members of the First Council of Seventies and the members of the presiding bishopric. On the bottom row sat assistant Church historians, auditors and Church school officials. Mission presidents, temple presidents and patriarchs sat in two rows of chairs immediately facing the pulpit. In the front part of the auditorium the usual seating order was observed, officers of the priesthood, stake presidents, bishops and general board members of the auxiliary organizations being seated in divisions especially reserved. Elder Orson F. Whitney, president of the European mission, was unable to be present.

The services began with the hymn "Come, come ye saints," by the choir and congregation. Professor John J. McClellan was at the organ console, and Professor A. C. Lund directed the choir. The invocation was offered by President S. Norman Lee, of Box-elder stake. Following the opening prayer, the choir and congregation sang the hymn "Do what is right."

President Grant said it was a source of great satisfaction to him to see such a large attendance. He said he had no recollection of any opening of conference on a week day when some of those attending had to stand. He was grateful to see so many present, hoped all would be fed on the bread of life, and that whatever he said would be for the good of himself and the congregation.

When the opening prayer was made, he said, and a supplication went up to God that law and order might be upheld, he knew what the keynote should be.

President Grant then read a selection from the Doctrine and Covenants to the effect that laws and rulers should be upheld and order maintained. That, he said, meant that men should be able to labor without running the risk of being killed by someone who objects to their doing such work.

The President said he was convinced beyond the shadow of a doubt that it is the duty of every Latter-day Saint to obey the law, to uphold the law and sustain the law. It is the duty of every man and woman in the Church to uphold the laws. This includes the prohibition law and the cigarette law.

President Grant said that only those men who will agree to support the cigarette law and keep it on the statute books should be supported by the Latter-day Saints.

The founder of this Church met the Father and the Son face to face, and his followers have been proclaiming that fact to the world since, said the President. He then read an account of the martyrdom of the Prophet Joseph Smith and his brother Hyrum; how the Prophet declared he was going like a lamb to the slaughter. The speaker said his mother had told him that a more God-fearing man than Hyrum Smith never lived. He declared he believes that Joseph and Hyrum are working on the other side for the advancement of the plan of salvation as they worked here, and that they have attained the highest degree of exaltation.

Men can conspire and can work against the Church of God as established upon the earth, the speaker said, but no one can find a man since Jesus Christ who has done more for the salvation of mankind than Joseph Smith. Hundreds of thousands of persons, he said, have a testimony of the truth of this fact, and all the lies in the world cannot stop this work.

President Grant then referred to a statement by a man named Martin, superintendent of the National Reform Association, who claimed that he, President Grant, controlled politically eight or nine of the intermountain states. He branded that statement false; said he did not even control Utah politically, and that he had never attempted to influence the vote of a single person by word of mouth or otherwise.

President Grant referred to the conference forty years ago this October, when he met Elder George Teasdale, and was told that

they were both to be sustained as Apostles in the Church of Jesus Christ of Latter-day Saints. For the past forty years, he said, he has been bearing his testimony in many lands and many climes, and he thanked God for that opportunity.

At 2 o'clock this morning, President Grant said he awoke and took up the Doctrine and Covenants and read from it. When he went to bed last night, he declared, he had no idea what he was to speak about this morning, but when he had read a few chapters he had so many ideas he could speak for the full three days.

President Grant then read Section 121 of the Doctrine and Covenants, a revelation given in Liberty jail to Joseph Smith and Sidney Rigdon. There were two men who knew that God lived, the speaker said, for the revelations of the Lord cannot be kept out of jail even. Many say they do not understand the power and spirit of the "Mormon" religion, so-called. It is because it comes from the Lord Jesus Christ. The speaker then referred to the numerous young men and women on missions, giving up their salaries and living on their own money in order to preach the Gospel. That is because it comes from God. All of these go forth with eagerness to proclaim the truth as revealed to the Prophet Joseph Smith. It is due to the power of God.

The speaker then referred to a book by former Senator Albert J. Beveridge, of Indiana, in one chapter of which he tells of a young man who spent one summer seeking among ministers for one who would say he knew God is a person; that Christ is the Saviour of the world, the Son of God; and that the soul is immortal. Not one of those preachers would say absolutely that he knew any of those things. They said Christ is a great moral teacher, but they could not be sure of his divinity. President Grant said if Christ is not what he claimed to be, he is not a great moral teacher, for he was traveling on falsehood, and that is not morality.

The Latter-day Saints, the speaker said, could have answered that young man "Yes" to each of his questions, for they know that God is a person, with parts and passions; that Christ is the Saviour of the world, and that the soul is immortal.

President Grant then told several reminiscences of his business experiences and of his relatives during pioneer days, and closed by reading the last verse of "Do what is right" and bearing his testimony that if that advice is followed all will be well.

Following President Grant's discourse, the duet "My faith looks up to Thee" was sung by Louise and Catherine Watson.

President Brigham H. Roberts, of the Eastern States mission, was then called as the second speaker. President Roberts said he was indeed surprised to be called upon to speak at that time. What had been said, he declared, was entirely in accord with what he believed. He then referred to the manner in which he had been impressed during his work of the past few months.

The message of the Latter-day Saints to the world is one of repentance, he declared, and that message is especially to the people of the United States of America, as the Lord decreed centuries ago that this nation should prosper so long as they who lived here should serve God and obey his commandments. In that day the Lord declared this land was choice above all other lands, and that whosoever should occupy it should be free from bondage so long as they should remember him. It was also stated that the people here should be instrumental in restoring Israel. The Gentile nation here, the speaker said, would be blessed as long as God was not forgotten.

Elder Roberts then read from Third Nephi to the effect that those of the Gentiles who believed the Gospel should be blessed, but that those who wandered from the teachings of God should be cursed; that when they should desert the paths of salvation the blessings should be taken from them. The prophet predicted that this nation should be exalted above all other nations, Elder Roberts said, and that prediction has been fulfilled. Just as surely will the sadder part of it be fulfilled if the laws of God are not obeyed.

Elder Roberts read from a revelation to President Brigham Young, in which it was stated that the nation must pay for the martyrdom of Joseph and Hyrum Smith and the expatriation of the Latter-day Saints unless it repented. The speaker said he believed the war of 1861-65 atoned for the martyrdom of the Church founders. Elder Roberts then read from the Book of Mormon to the effect that if they, the Gentiles, should repent and turn to righteousness, they should be given the blessings of God. He then referred to the great increase in crime in the United States, and said it was entirely fitting that President Grant, God's Prophet in the earth, should sound the warning against law violation. The speaker said he could bear his testimony that President Grant was inspired to choose that for his keynote address. Elder Roberts closed with the prayer that all might do their share in bearing the message of this Church to the world.

The session closed with the hymn "High on the mountain top," following which President James Duckworth, of Blackfoot stake, pronounced the benediction.

(TO BE CONTINUED.)

THE real joys of life are not the things we get out of it, but those we put into it. There was a time when we measured our success in life by what we have; but now we know that it is how we use what we have that is true success, as God judges success.—DR. GRENFELL.

PRECIOUS PROMISES AND THEIR FULFILMENT.

PERCY WHETTON.

WHEN I was eight years of age I received a patriarchal blessing, and it has been, as I was told it would be, "a light and guide to me." The patriarch told me, among other things, that I would become a preacher of righteousness; that I would help gather Israel, and would be a blessing unto many souls, both living and dead. Some months later I met with an accident which caused me much pain and misery for several years. My life became a burden to me, and often I was on the verge of giving up. My mother was my faithful nurse and companion, and did all in her power for me, as did also my father.

At the time of which I write I had a brother on a mission in Great Britain, and my parents had to work hard in order to support him. Then other severe trials came upon us—my father was stricken with rheumatism, and my sister became ill. The work of conducting a boarding house and of tending three helpless people rested upon my mother's shoulders. She bore it bravely, without ever complaining. She prayed for strength and courage, and her prayers were heard and answered. After an absence of three months my father returned to his work; my sister regained her health, and I was improving.

At this time I received another patriarchal blessing, in which I was told that if I would attend to my prayers, be true and faithful to the covenants I had made with my Heavenly Father, and obey my parents in righteousness, I would regain my health and would be a power for good in the earth; that I would become an ambassador of truth; that the Spirit and power of the Lord would attend me during my ministry; that I would expound the truths of heaven to kindred and friends, assist in the salvation of souls, and that my life would be precious in the sight of God. Through the blessing of the Lord I was restored to health.

Some years later I was called to go on a mission. I did not think as seriously of the matter as I should have done, consequently I put it off for a time, having decided to get married. When the time came for me to go on my mission I found it impossible for me to do so. I consoled myself with the belief that the Lord would, in due time, open up the way for me, so that I might go into the world and proclaim the everlasting Gospel.

Then a serious illness seized me, and I had to go to a hospital. It seemed as if the end had come, and the thought of dying without having filled a mission added greatly to my suffering. I prayed often to the Lord to spare my life and to grant me this righteous desire of my heart.

As soon as I was able to leave the hospital my wife and I started for Los Angeles, California, believing the change of climate would

be beneficial to me. The trip was a severe strain upon me, and when we arrived at our destination I was in a dying condition. A doctor was summoned, and he, after examining me, advised that my mother be sent for immediately. My wife and I were in the midst of strangers. We knew there were Latter-day Saints' mission headquarters in Los Angeles, but had no idea where they were located. A search of the directory failed to give us any information. My wife knelt down at my bedside and offered up a prayer to God, beseeching Him to assist her in finding elders of his Church. On arising, she felt impressed to call a messenger, which she did. She told him to search the city for "Mormon" elders, and not to give up until he had found them. An hour passed, and then another, and at the end of that time the messenger returned to the hotel, accompanied by these missionaries. To my wife and I these humble servants of the Lord seemed like angels from heaven. They united in prayer, after which they administered to me. My wife had told them the promise had been made to me in patriarchal blessings that I would go on a mission, and the brethren prayed for me that I might live to fulfill these promises. The Lord heard and answered their prayers. I was so blessed under their administration that when the doctor called the next morning he declared that a miracle had been wrought. I regained my health, returned home and resumed my work.

As time passed I became discouraged. No matter how hard I worked it seemed impossible for me to get ahead. People, even my parents, told me that my mission was at home, and I was tempted to believe them. I decided to ask the Lord to make his mind and will known to me by means of another patriarchal blessing, and so informed my wife and mother. Before going to the patriarch we knelt in prayer and asked the Lord to inspire his servant in blessing me. I cannot describe the joy that filled my soul when I heard the man of God say that the time would come when I would be called to go on a mission; that my Heavenly Father would bless me, and that I would be an instrument in his hands in bringing souls to Christ. Fourteen months later I was called and set apart as a missionary to Great Britain, in which field I am laboring at present. O how thankful I am that I am one of the despised "Mormon" elders, out in the world proclaiming the Gospel in fulfilment of precious promises made to me years ago by servants of the Lord.

SUFFERING HANDS.

THERE was a maiden whose mother was very beautiful, excepting her hands, which were shrunken and shrivelled and unsightly. For long, with the delicate reticence of girlhood, the little girl said nothing on the matter, but at last her curiosity overpowered her. "Mother," she said, "I love your beautiful face, and I love your

beautiful eyes and brow and neck, but I cannot love your hands, they are so ugly." Then her mother told her the story of her hands. She said: "When you were an infant, sleeping in your cradle, one night the cry of fire rang through the house. I rushed upstairs and found the nursery ablaze, but God led me right to the cradle, and I saved you. But ever since then my hands have been like this." The little girl was silent for a moment. Then she said: "Oh, I still love your face and eyes and brow, but I love your hands best of all."

MY DREAM.*

My native hills! My native hills!
A dream of you my slumber fills,
And all my being throbs and thrills,
Dreaming of you, dear native hills!

I gaze on grandeur past compare,
On wildwood glen and leafy lair,
Where rills meander half afraid
To venture through the haunted shade
Of sylvan nooks that nest between
Your sunny slopes of gold and green.

I dream of proud scholastic halls,
Of winding walks and ivied walls,
Where all the ancient Muses meet
To grace instruction's classic seat,
And springs of art and science pour
The nectar of delightsome lore.

O lovely land of vale and hill,
Of mossy rock and murmuring rill,
Of fragrant meads and flowering lawns,
Where crimson sunsets, golden dawns,
Gild fane and finial—symbols bright
Of kindling mind 'neath culture's light!

Of you I dream—and then appears,
Dim through a mist of tender tears,
Each face and form of those I love,
My heritage from Him above—
Noblest of sons, and daughters fair,
And children's children, mingle there.

And when I fold them in my arms,
How commonplace all other charms!
No longer seen, they melt away,
As moonlit night dissolves in day.

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*President Orson F. Whitney's latest poem. Taken from his new volume of verse, "Voices from the Mountains," just issued from the *Millennial Star* press.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, NOVEMBER 9, 1922.

EDITORIAL:

A WORD OF FAREWELL.

REGRETFULLY, yet gratefully, I take leave of the elders and saints, and retire from the Presidency of the European Mission. I was appointed to this honorable position in the spring of 1921, and entered upon its duties in the following summer. My regrets are all for the parting now in prospect—parting with the friends I have made in and out of the Church during my sojourn of sixteen months in this land. My gratitude springs from a knowledge of the kind and considerate motive that has prompted my release. It is an honorable release, I am thankful to say, and one unsolicited and unsought by me.

Nothing would please me more than to remain in Europe for a longer period, to continue my ministerial labors in Great Britain and other parts, provided I could do so effectively and at the same time regain my wonted health and strength. But as matters stand, I deem it a privilege as well as a duty to do as I am bidden by the Authority over me, and therefore gratefully accept the offer made by the brethren at the head of the Church to relieve me of the cares and anxieties pertaining to the burden of Presidency, in order that my convalescence from recent illness may be more rapid and more complete. I go with the best of feelings towards all my brethren, sisters and friends here and elsewhere, and I hope to continue worthy of their confidence and love.

It is a dear friend of mine who comes to succeed me—Elder David O. McKay, of the Council of the Twelve. He is a man of God, a lover of humanity, and I bespeak for him the respect and esteem that have always been shown towards me. One of my chief regrets is that in all probability I shall not be here to welcome Brother McKay and his family on their arrival at Liverpool.

I am returning much sooner than I expected or desired. I came to stay three years at least, and as long as it might please the Lord and his servants to keep me here. I may say without exaggeration that it is more of a sacrifice to go than it was to come. But I have received, in a letter from the First Presidency, the assurance that my labors in the mission field, though not so extensive as they would have been had my health permitted, are "just as acceptable to the Lord," and that regard for my health is their chief consideration in releasing me. This is a great

comfort to me. It serves to dull the edge of what would otherwise be a keen disappointment. And if the following generous words from the Presiding Bishopric are even half merited by me, I can return to the Land of Zion more than satisfied with what the Lord has enabled me and my faithful associates to accomplish. Says Bishop Charles W. Nibley and Counselors, in recent letters to the undersigned:

"The *Millennial Star* comes regularly and we read it and appreciate your editorials. Its fearless aggressiveness and the high ideals it conveys to the saints are inspiring."

"You have done a wonderful work. You have been there at a time when it needed a man like you to stand up for the right and defend the saints. Your mission has been full of problems, which you have nobly and splendidly solved."

Unworthy of this high eulogy, I cannot help but feel, yet I am none the less grateful for the sincere and kindly spirit that prompted it.

Farewell, brothers, sisters, and friends throughout the European Mission. I love you all, and shall ever pray for your welfare. May peace and prosperity, under the blessing of Divine Providence, be your portion now and always.

ORSON F. WHITNEY.

THE GOSPEL MESSAGE.

WILLIAM E. WHITE.

A SHORT time ago I read in one of the daily papers that a letter which had been posted in Paris, in 1914, addressed to a person in an adjoining city, had just arrived at its destination, No blame was attached to the sender, as the letter had been properly addressed and stamped, but for some reason it was not delivered until nearly eight years after it was posted. It would be interesting to hear what caused the delay.

As I read the item above-referred to, I was reminded of a message that has been going round the world for a hundred years. This message was framed in the Celestial courts of heaven; its author is the Lord Jesus Christ, the King of glory; it has his stamp upon it. The Church may be compared to the General post office; the president of the Church to the postmaster general; the missionaries are the postmen; and the message is the restored Gospel, the plan of life and salvation, commonly called "Mormonism." To whom is this message addressed? To all that dwell on the earth—"to every nation, and kindred and tongue, and people." What, in brief, is the message? It is this: "Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."

Strange that such an important message cannot reach its destination—the hearts of the children of men. Few, very, very few have received it. Why is this? The fault is certainly not in the message. It is couched in language so plain and simple that he who runs may read it. Its coming was foretold by the ancient prophets, so that those to whom it is addressed cannot say they had not heard of its coming. What, then, stands in the way of its delivery? The indifference of the people, their unbelief and hardness of heart—in a word, sin and iniquity.

This same message was sent to the world in ages gone by—in the days of Noah; but only eight souls received it; all the rest rejected it. And what was the result? The judgments of the Lord came upon them, they were swept from the face of the earth, and were confined in a prison which had been prepared for them. There they remained until, having paid the penalty, they were set free by their great Deliverer, having received the message of salvation which they rejected in the days of their earthly probation. How can they escape who reject God's message in these latter days? They cannot.

From those who have received this message the Sender expects an answer—that they are willing to take upon them his name, to always remember him, to keep the commandments which he has given them, and to serve him with their might, mind and strength. To all who do these things he has promised a crown of eternal life in the celestial kingdom of his Father

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"MORMON" ELDER ADDRESSES WELSH DEBATING SOCIETY.

THURSDAY evening, the 26th ult., Elder James H. Western, president of the Welsh conference, in response to an invitation extended to him by the Varteg Debating Society, addressed a largely-attended meeting, held under the auspices of that body. Writing concerning the meeting President Western says: "The hall was crowded, even the standing room and window sills being taken. I spoke for more than an hour on the subject assigned me, 'The Philosophy of "Mormonism,"' and spent two hours answering questions pertaining to the principles and ordinances of the Gospel, its restoration, and conditions in Utah. I was never treated better by an audience in my life. At the close of the meeting the chairman said: 'Mr. Western, I came here with my pockets filled with anti-"Mormon" propaganda, but after listening to your talk I did not have the heart to bring it out.' Another gentleman said: 'Well, if that is "Mormonism," it is good enough for me!' Other members said it was the best evening they had had during the lyceum course. I was tendered

a hearty vote of thanks and given an invitation to address another meeting of the society on February 22nd next, at which time I am to speak on the subject, 'Was Joseph Smith sent of God?'"

MINUTES OF THE HULL CONFERENCE.

THE Hull semi-annual conference convened Sunday, the 29th ult., in Forester's Hall, Hull. There were in attendance: President George Osmond Hyde, all the traveling elders of the Hull conference, Elder William Naylor and Sister Florence Naylor, of the Leeds conference, and a large number of saints and investigators from the respective branches.

The morning session commenced at 10 o'clock by the congregation singing "Come, come, ye saints." Invocation by Elder Marion Rogers. After singing "Jesus once of humble birth," the Sacrament was administered by Brothers Robert H. Summers and James R. Skipworth.

President Hyde said the absence of President and Sister Whitney was keenly felt by the elders and saints. He requested the brethren and sisters to exercise their faith in behalf of President Whitney, and to pray fervently for his speedy and complete recovery.

"Jesus wants me for a sunbeam" was sweetly sung by the intermediate class of the Hull branch Sunday-school. Brother James R. Skipworth spoke on Sunday-school work. "The Garden" was recited in a pleasing way by Sister Irene Wharram. Mutual Improvement work was intelligently outlined by Brother Frank Todd, after which a vocal solo was ably rendered by Sister Emma Skipworth. The work of the Relief Societies was explained by Sister Isabella Widdowson. Sister Ivy Skipworth sang a solo, and Elder David D. Lamph spoke on the value of the semi-annual conferences.

President Hyde then addressed the congregation. He made a strong plea for unity among the members of the Church and the auxiliary associations. The success of the work in the conference, he said, depends upon the co-operation of all. He advised the elders and saints not to feel discouraged. "We may not see the result of our labors now," he said, "but nothing good is ever lost. Some of the Gospel seed that is being sown will assuredly fall upon good ground, and will yield a rich harvest."

After singing "Hark to the classmates' song," the benediction was pronounced by President Thomas Wharram, of the Hull branch.

A conjoint Priesthood and Relief Society meeting was held at 12:15. The branch and Relief Society presidents gave reports and bore testimony. President Hyde said it was a good thing for the Priesthood and Relief Society workers to meet together occasion-

ally, so that they may become better acquainted, and thereby create a greater spirit of co-operation.

The afternoon session commenced by singing "There is sunshine in my soul." Prayer by Brother Herbert F. Hall. Singing, "How firm a foundation." Elder Hyrum Sutcliffe spoke on the law of tithing and testified that the blessings of the Lord follow the faithful observance of this law. He was followed by Elder Lyle A. Riggs, who spoke briefly on the first principles of the Gospel. Elder Donald M. Rose related some of his missionary experience and pointed out its faith-promoting value. Brother James R. Skipworth sang a vocal solo. Elder Alpheus Harvey spoke impressively on the Sacrament of the Lord's Supper, and urged the saints to so live that they might be worthy to partake of the sacred emblems, and have the fellowship of the Holy Spirit. Elder Marvin L. Nielson explained the reason why the Church of Jesus Christ of Latter-day Saints is called by that name, and advised against the too frequent use of the name "Mormon." Elder K. Marsel Widtsoe told of the visit of the angel Moroni to Joseph Smith, and of the heavenly messenger telling the Prophet that those who are not built upon the rock of Truth would seek to overthrow the work which the Lord had chosen Joseph to establish in the earth. Cited evidence showing the fulfillment of this prophecy. "The Spirit of God like a fire is burning" was sung by the congregation, after which Sister Florence Naylor spoke. She expressed her pleasure at being back in England, after spending eleven years in Utah, and refuted the slanderous stories that have been circulated concerning the "Mormon" people. Elder William Naylor spoke briefly. Said the Lord rewards people not only according to their faith, but according the righteous desires of their heart. Elder Gordon W. Mathis told of the restoration of the Gospel in these latter days. The congregation sang "When the mists have rolled away," and the benediction was pronounced by Brother Arthur Preston.

At the commencement of the evening session the hall was filled to its capacity, many of those present being friends and investigators. The musical numbers were "We thank thee, O God, for a prophet," and "An angel from on high." The invocation was offered by Brother R. H. Summers. President Hyde presented the general, mission and conference authorities, and they were unanimously sustained, as was also Elder K. Marsel Widtsoe as conference clerk. Elder Edward L. Burton, Jr., said that "Mormonism" is revolutionizing the religious thought of the world. Spoke of the strength of the combined testimonies of the saints. Many thousands of people testify that "Mormonism" is true, and if only one of them speaks the truth, then "Mormonism" *is* true. Elder Marion Rogers said that in union there is strength. Through the united efforts of its members the Church of Jesus Christ of Latter-day Saints had attained the high position it

holds to-day. "Who's on the Lord's side? Who?" was sung by Elder Sutcliffe, the congregation joining in the chorus. Elder Melvin T. King spoke convincingly. Said that peace will never come to the world until people begin to observe the two great commandments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." "Mormonism," he said, brings to the world the spirit of goodwill and brotherly love. Sister Florence Naylor testified that "Mormonism" is the Gospel of Christ restored to earth. She also bore testimony to the sterling character of the "Mormon" people. Elder William Naylor spoke on the power of faith. Said that "Mormonism" is the greatest thing in the world, and it came into the world through the simple faith of a little boy.

President Hyde occupied the remainder of the time. "Is it reasonable to believe that Joseph Smith's prayer was answered?" was the subject of his address. He told, in addition, of the early trials of the Church, of the hardships endured by the "Mormon" pioneers, the redeeming of a desert, the building of thousands of homes, in which dwell tens of thousands of happy, contented people. "These," he said, "are some of the fruits of 'Mormonism,' and by them it should be judged.

After singing, "Come let us anew," the benediction was pronounced by President Thomas Wharram. Splendid congregational singing, conducted by President Hyde, with Sister Marion Barratt at the organ, contributed greatly to the success of the conference.

K. Marsel Widtsoe, Clerk.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries have been honorably released from active service in the British mission and sailed for home on the 3rd inst., per s.s. *Montcalm*: John Smith, John O. Hughes, and Frank Lockyer.

Relief Society Organized.—A Relief Society was organized in the Middlesborough branch, Newcastle conference, on the 23rd ult. The following officers were chosen and set apart: President, Evelyn G. Pinkney; first counselor, Jane Patterson; second counselor, Fannie Ellen Thompson; secretary, Ada Miles; treasurer, Kate Wharram; teacher, Ruth Derbyshire.

New Branch President.—On Sunday, the 22nd ult., Elder Thomas Kirkham was honorably released as president of the Hanley branch, Manchester conference, and Elder Joseph J. Harrison was chosen to succeed him. The following evening a social was held in honor of the outgoing president. Elder Kirkham was presented with a carving set, a token of the love and respect in which he is held by the elders and saints.

Social.—A very successful social was held in the Gainsborough branch, Hull conference, Monday evening, the 9th ult., under the direction of Elder Marion Rogers. The program consisted of songs, recitations, and a splendid assortment of lively games, after which delicious refreshments were served. The meeting-hall was crowded to its utmost capacity, the majority of those present being friends and investigators. The entertainment was a financial as well as a social success. Among those present were Elders Gordon W. Mathis and Edward L. Burton, Jr.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Sunday, the 5th inst., per s.s. *Montclare*. For the Swiss and German mission: Carl E. Forsberg, Clifford M. Reynolds, Leland B. Sheets, Samuel H. Hanks and Ernest A. White, Jr., all of Salt Lake City; William Buttle, Victor Taylor, and J. Russell Hughes, Provo, Utah. For the Netherlands mission: John Herman Johnson, Salt Lake City. For the British mission: Grover K. Mellor, Manti, Utah, appointed to labor in the Sheffield conference; Christopher C. Heaton, Mocassin, Arizona, the Manchester conference; Richard M. Burgoyne, Montpelier, Idaho, the Irish conference.

Successful Concert.—Saturday evening, the 7th ult., a successful concert was given by the Clayton branch of the Leeds conference. A splendid program had been prepared for the occasion by the Relief Society, and was greatly enjoyed by the large audience, the majority of whom are investigators. Under the direction of Sister Florence Naylor a chorus of young people sang a number of choice selections. Elder Naylor and his wife are doing a good work among relatives and acquaintances in this part. Not only have they succeeded in allaying much prejudice, but they have induced many people to attend the meetings of the saints and to investigate the doctrine of the Church.

Priesthood Meetings.—On Saturday, the 14th ult., the traveling elders of the Sheffield conference met in their regular monthly meeting, President J. W. Ernest Tomlinson presiding. He was pleased, he said, with the work of the missionaries, which was bearing fruit. Advised the brethren to be wise, not to antagonise, and not to argue and contend about the Gospel. He told the missionaries they were not expected to contribute of their means to the various funds of the branches. In the evening an entertainment was given by the Sheffield branch, in behalf of the Sunday-school. Excellent refreshments were served by the Relief Society, after which a program of songs, recitations, musical selections and games was rendered, and was greatly enjoyed by all present.

New Officers For Derby Branch Auxiliaries.—On Sunday, the 15th

ult., the auxiliary associations of the Derby branch, Nottingham conference, were reorganized. The following are the officers. Sunday School: Charlotte Orme, superintendent and treasurer; Emma Bradley and Gladys Orme, assistant superintendents; Hannah Wigley, secretary; Bernard Blissett, librarian; George S. Taylor, Nellie Mercer and Doris Blissett, teachers. Mutual Improvement Association: Superintendent, Lizzie Wilkins; first and second counselors, George W. Thompson and Violet Hodgkins; secretary, Cyril Blissett; organist, Charlotte Orme; teacher, J. Max Toolson. Relief Society: Elizabeth Bradley, president; Louisa Blissett and Lizzie Wilkins, counselors; Emma Bradley, secretary and treasurer; Elizabeth Bradley, teacher.

Harvest Festivals.—The Hucknall branch of the Nottingham conference held its annual harvest festival on Sunday, the 8th ult. Elders William Hunt, Joseph H. Valentine and Elbert R. Curtis were in attendance. The elegant display of flowers, fruits, and vegetables bore testimony to the goodness of God. Among the items on the program was a vocal solo by Miss Clare; a sketch, "The Harvest," by members of the Sunday-school, and talks by the traveling elders. The following evening a pleasing social was held. After the program, the produce was disposed of. President Joseph E. Wright and Elder Charles H. Last were present.

The Derby branch of the Nottingham conference held an enjoyable harvest festival, Wednesday evening, September 27th last. Elders J. Max Toolson and George S. Taylor were in attendance. An entertaining program was rendered, after which the flowers, fruits and vegetables were sold and the proceeds given to the Relief Society and the Sunday-school.

District Conference.—A district conference of the North London, Hammersmith and Holloway branches was held at "Deseret," South Tottenham, London, on Sunday, the 15th ult., President Herbert Savage presiding. There were also in attendance: Elders Horace W. Shurtliffe, Frank Armstrong, Robert L. Kenner, and Sister Rebecca J. Savage, of the London conference; Elder M. Allen Anderson, of the Swiss and German mission, and Elder Francis R. Kirkham, of the Birmingham conference. At the morning session a good program was presented by members of the North London and Holloway Sunday-schools. The Priesthood and Sacrament meetings were devoted principably to the hearing of reports from the traveling elders and officers of the auxiliary associations. At the evening meeting Elders Horace W. Shurtliffe, Francis R. Kirkham, and M. Allen Anderson gave impressive Gospel talks. President Ralph J. Pugh, of the Hammersmith branch, said he knew from personal experience that the intelligent people of England do not believe the slanderous and ridiculous stories that have been published in the news-

papers concerning the "Mormons." He exhorted the saints to be true to the faith which they had espoused. President Savage denounced the scurrilous attacks that had been made upon the saints by their enemies, for which the defamers will have to give an account at the judgment bar of God. A splendid spirit prevailed throughout the services.

Branch Conferences.—The Nelson branch of the Liverpool conference held its semi-annual conference, Sunday, the 22nd ult. The attendance, which included saints from the Burnley branch, was gratifying. Conference President Harold H. Bennett, who was unable to be present, was represented by Elders George T. Patrick and Q. David Hansen. These brethren, together with Elders Karl P. Weiler and Ronald M. Jones, addressed the meetings. Vocal selections were rendered by the Sisters Duckworth, of the Burnley branch, and Elder Weiler.

The semi-annual conference of West Hartlepool branch, Newcastle conference, was held in the Latter-day Saints' Chapel, Osborne Road, West Hartlepool, on the 22nd ult. Meetings were held at 2:30 and 6:30 p.m., and were well attended. Elders Ezra T. Benson and William M. Harris had charge of the services. At the afternoon session a well-prepared program was rendered by the Sunday-school children, followed by a short address by Elder Benson. In the evening Gospel discourses were delivered by Elders Benson and Harris, and a duet, "God of our fathers," was feelingly sung by Brother and Sister E. C. Rowell.

The Doncaster branch of the Sheffield conference held a successful conference on Sunday, the 22nd ult. It was attended by President J. W. Ernest Tomlinson, Elders Leigh W. Clark, Homer Taylor, Ervin Rawlings, Fielding K. Smith, William Blackburn, and a goodly number of saints and friends. "The restoration of Gospel" was the subject treated by the speakers. At the evening service feeling reference was made to the tragic death of the husband of Sister Clara Mosley.

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EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.